

Clash of Globalizations

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A NEW PARADIGM?

What is the state of international relations today? In the 1990s, specialists concentrated on the partial disintegration of the global order's traditional foundations: states. During that decade, many countries, often those born of decolonization, revealed themselves to be no more than pseudostates, without solid institutions, internal cohesion, or national consciousness. The end of communist coercion in the former Soviet Union and in the former Yugoslavia also revealed long-hidden ethnic tensions. Minorities that were or considered themselves oppressed demanded independence. In Iraq, Sudan, Afghanistan, and Haiti, rulers waged open warfare against their subjects. These wars increased the importance of humanitarian interventions, which came at the expense of the hallowed principles of national sovereignty and nonintervention. Thus the dominant tension of the decade was the clash between the fragmentation of states (and the state system) and the progress of economic, cultural, and political integration -- in other words, globalization.

Everybody has understood the events of September 11 as the beginning of a new era. But what does this break mean? In the conventional approach to international relations, war took place among states. But in September, poorly armed individuals suddenly challenged, surprised, and wounded the world's dominant superpower. The attacks also showed that, for all its accomplishments, globalization makes an awful form of violence easily accessible to hopeless fanatics. Terrorism is the bloody link between interstate relations and global society. As countless individuals and groups are becoming global actors along with states, insecurity and vulnerability are rising. To assess today's bleak state of affairs, therefore, several questions are necessary. What concepts help explain the new global order? What is the condition of the interstate part of international relations? And what does the emerging global civil society contribute to world order?

SOUND AND FURY

Two models made a great deal of noise in the 1990s. The first one -- Francis Fukuyama's "End of History" thesis -- was not vindicated by events. To be sure, his argument predicted the end of ideological conflicts, not history itself, and the triumph of political and economic liberalism. That point is correct in a narrow sense: the "secular religions" that fought each other so bloodily in the last century are now dead. But Fukuyama failed to note that nationalism remains very much alive. Moreover, he ignored the explosive potential of religious wars that has extended to a large part of the Islamic world.

Fukuyama's academic mentor, the political scientist Samuel Huntington, provided a few years later a gloomier account that saw a very different world. Huntington predicted that violence resulting from international anarchy and the absence of common values and institutions would erupt among civilizations rather than among states or ideologies. But Huntington's conception of what constitutes a civilization was hazy. He failed to take into account sufficiently conflicts within each so-called civilization, and he overestimated the importance of religion in the behavior of non-Western elites, who are often secularized and Westernized. Hence he could not clearly define the link between a civilization and the foreign policies of its member states.

Other, less sensational models still have adherents. The "realist" orthodoxy insists that nothing has changed in international relations since Thucydides and Machiavelli: a state's military and economic power determines its fate; interdependence and international institutions are secondary and fragile phenomena; and states' objectives are imposed by the threats to their survival or security. Such is the world described by Henry Kissinger. Unfortunately, this venerable model has trouble integrating change, especially globalization and the rise of nonstate actors. Moreover, it overlooks the need for international cooperation that results from such new threats as the proliferation of weapons of mass destruction (WMD). And it ignores what the scholar Raymond Aron called the "germ of a universal consciousness": the liberal, promarket norms that developed states have come to hold in common.

Taking Aron's point, many scholars today interpret the world in terms of a triumphant globalization that submerges borders through new means of information and communication. In this universe, a state choosing to stay closed invariably faces decline and growing discontent among its subjects, who are eager for material progress. But if it opens up, it must accept a reduced role that is mainly limited to social protection, physical protection against aggression or civil war, and maintaining national identity. The champion of this epic without heroes is The New York Times columnist Thomas Friedman. He contrasts barriers with open vistas, obsolescence with modernity, state control with free markets. He sees in globalization the light of dawn, the "golden straitjacket" that will force contentious publics to understand that the logic of globalization is that of peace (since war would interrupt globalization and therefore progress) and democracy (because new technologies increase individual autonomy and encourage initiative).

BACK TO REALITY

These models come up hard against three realities. First, rivalries among great powers (and the capacity of smaller states to exploit such tensions) have most certainly not disappeared. For a while now, however, the existence of nuclear weapons has produced a certain degree of prudence among the powers that have them. The risk of destruction that these weapons hold has moderated the game and turned nuclear arms into instruments of last resort. But the game could heat up as more states seek other WMD as a way of narrowing the gap between the nuclear club and the other powers. The sale of such weapons thus becomes a hugely contentious issue, and efforts to slow down the spread of all WMD, especially to dangerous "rogue" states, can paradoxically become new causes of violence.

Second, if wars between states are becoming less common, wars within them are on the rise -- as seen in the former Yugoslavia, Iraq, much of Africa, and Sri Lanka. Uninvolved states first tend to hesitate to get engaged in these complex conflicts, but they then (sometimes) intervene to prevent these conflicts from turning into regional catastrophes. The interveners, in turn, seek the help of the United Nations or regional organizations to rebuild these states, promote stability, and prevent future fragmentation and misery.

Third, states' foreign policies are shaped not only by realist geopolitical factors such as economics and military power but by domestic politics. Even in undemocratic regimes, forces such as xenophobic passions, economic grievances, and transnational ethnic solidarity can make policymaking far more complex and less predictable. Many states -- especially the United States -- have to grapple with the frequent interplay of competing government branches. And the importance of individual leaders and their personalities is often underestimated in the study of international affairs.

For realists, then, transnational terrorism creates a formidable dilemma. If a state is the victim of private actors such as terrorists, it will try to eliminate these groups by depriving them of sanctuaries and punishing the states that harbor them. The national interest of the attacked state will therefore require either armed interventions against governments supporting terrorists or a course of prudence and discreet pressure on other governments to bring these terrorists to justice. Either option requires a questioning of sovereignty -- the holy concept of realist theories. The classical realist universe of Hans Morgenthau and Aron may therefore still be very much alive in a world of states, but it has increasingly hazy contours and offers only difficult choices when it faces the threat of terrorism.

At the same time, the real universe of globalization does not resemble the one that Friedman celebrates. In fact, globalization has three forms, each with its own problems. First is economic globalization, which results from recent revolutions in technology, information, trade, foreign investment, and international business. The main actors are companies, investors, banks, and private services industries, as well as states and international organizations. This present form of capitalism, ironically foreseen by Karl Marx and Friedrich Engels, poses a central dilemma between efficiency and fairness. The specialization and integration of firms make it possible to increase aggregate wealth, but the logic of pure capitalism does not favor social justice. Economic globalization has thus become a formidable cause of inequality among and within states, and the concern for global competitiveness limits the aptitude of states and other actors to address this problem.

Next comes cultural globalization. It stems from the technological revolution and economic globalization, which together foster the flow of cultural goods. Here the key choice is between uniformization (often termed "Americanization") and diversity. The result is both a "disenchantment of the world" (in Max Weber's words) and a reaction against uniformity. The latter takes form in a renaissance of local cultures and languages as well as assaults against Western culture, which is denounced as an arrogant bearer of a secular, revolutionary ideology and a mask for U.S. hegemony.

Finally there is political globalization, a product of the other two. It is characterized by the preponderance of the United States and its political institutions and by a vast array of international and regional organizations and transgovernmental networks (specializing in areas such as policing or migration or justice). It is also marked by private institutions that are neither governmental nor purely national -- say, Doctors Without Borders or Amnesty International. But many of these agencies lack democratic accountability and are weak in scope, power, and authority. Furthermore, much uncertainty hangs over the fate of American hegemony, which faces significant resistance abroad and is affected by America's own oscillation between the temptations of domination and isolation.

The benefits of globalization are undeniable. But Friedmanlike optimism rests on very fragile foundations. For one thing, globalization is neither inevitable nor irresistible. Rather, it is largely an American creation, rooted in the period after World War II and based on U.S. economic might. By extension, then, a deep and protracted economic crisis in the United States could have as devastating an effect on globalization as did the Great Depression.

Second, globalization's reach remains limited because it excludes many poor countries, and the states that it does transform react in different ways. This fact stems from the diversity of economic and social conditions at home as well as from partisan politics. The world is far away from a perfect integration of markets, services, and factors of production. Sometimes the simple

existence of borders slows down and can even paralyze this integration; at other times it gives integration the flavors and colors of the dominant state (as in the case of the Internet).

Third, international civil society remains embryonic. Many nongovernmental organizations reflect only a tiny segment of the populations of their members' states. They largely represent only modernized countries, or those in which the weight of the state is not too heavy. Often, NGOs have little independence from governments.

Fourth, the individual emancipation so dear to Friedman does not quickly succeed in democratizing regimes, as one can see today in China. Nor does emancipation prevent public institutions such as the International Monetary Fund, the World Bank, or the World Trade Organization from remaining opaque in their activities and often arbitrary and unfair in their rulings.

Fifth, the attractive idea of improving the human condition through the abolition of barriers is dubious. Globalization is in fact only a sum of techniques (audio and videocassettes, the Internet, instantaneous communications) that are at the disposal of states or private actors. Self-interest and ideology, not humanitarian reasons, are what drive these actors. Their behavior is quite different from the vision of globalization as an Enlightenment-based utopia that is simultaneously scientific, rational, and universal. For many reasons -- misery, injustice, humiliation, attachment to traditions, aspiration to more than just a better standard of living -- this "Enlightenment" stereotype of globalization thus provokes revolt and dissatisfaction.

Another contradiction is also at work. On the one hand, international and transnational cooperation is necessary to ensure that globalization will not be undermined by the inequalities resulting from market fluctuations, weak state-sponsored protections, and the incapacity of many states to improve their fates by themselves. On the other hand, cooperation presupposes that many states and rich private players operate altruistically -- which is certainly not the essence of international relations -- or practice a remarkably generous conception of their long-term interests. But the fact remains that most rich states still refuse to provide sufficient development aid or to intervene in crisis situations such as the genocide in Rwanda. That reluctance compares poorly with the American enthusiasm to pursue the fight against al Qaeda and the Taliban. What is wrong here is not patriotic enthusiasm as such, but the weakness of the humanitarian impulse when the national interest in saving non-American victims is not self-evident.

IMAGINED COMMUNITIES

Among the many effects of globalization on international politics, three hold particular importance. The first concerns institutions. Contrary to realist predictions, most states are not perpetually at war with each other. Many regions and countries live in peace; in other cases, violence is internal rather than state-to-state. And since no government can do everything by itself, interstate organisms have emerged. The result, which can be termed "global society," seeks to reduce the potentially destructive effects of national regulations on the forces of integration. But it also seeks to ensure fairness in the world market and create international regulatory regimes in such areas as trade, communications, human rights, migration, and refugees. The main obstacle to this effort is the reluctance of states to accept global directives that might constrain the market or further reduce their sovereignty. Thus the UN's powers remain limited and sometimes only purely theoretical. International criminal justice is still only a spotty and contested last resort. In the world economy -- where the market, not global

governance, has been the main beneficiary of the state's retreat -- the network of global institutions is fragmented and incomplete. Foreign investment remains ruled by bilateral agreements. Environmental protection is badly ensured, and issues such as migration and population growth are largely ignored. Institutional networks are not powerful enough to address unfettered short-term capital movements, the lack of international regulation on bankruptcy and competition, and primitive coordination among rich countries. In turn, the global "governance" that does exist is partial and weak at a time when economic globalization deprives many states of independent monetary and fiscal policies, or it obliges them to make cruel choices between economic competitiveness and the preservation of social safety nets. All the while, the United States displays an increasing impatience toward institutions that weigh on American freedom of action. Movement toward a world state looks increasingly unlikely. The more state sovereignty crumbles under the blows of globalization or such recent developments as humanitarian intervention and the fight against terrorism, the more states cling to what is left to them.

Second, globalization has not profoundly challenged the enduring national nature of citizenship. Economic life takes place on a global scale, but human identity remains national -- hence the strong resistance to cultural homogenization. Over the centuries, increasingly centralized states have expanded their functions and tried to forge a sense of common identity for their subjects. But no central power in the world can do the same thing today, even in the European Union. There, a single currency and advanced economic coordination have not yet produced a unified economy or strong central institutions endowed with legal autonomy, nor have they resulted in a sense of postnational citizenship. The march from national identity to one that would be both national and European has only just begun. A world very partially unified by technology still has no collective consciousness or collective solidarity. What states are unwilling to do the world market cannot do all by itself, especially in engendering a sense of world citizenship.

Third, there is the relationship between globalization and violence. The traditional state of war, even if it is limited in scope, still persists. There are high risks of regional explosions in the Middle East and in East Asia, and these could seriously affect relations between the major powers. Because of this threat, and because modern arms are increasingly costly, the "anarchical society" of states lacks the resources to correct some of globalization's most flagrant flaws. These very costs, combined with the classic distrust among international actors who prefer to try to preserve their security alone or through traditional alliances, prevent a more satisfactory institutionalization of world politics -- for example, an increase of the UN's powers. This step could happen if global society were provided with sufficient forces to prevent a conflict or restore peace -- but it is not.

Globalization, far from spreading peace, thus seems to foster conflicts and resentments. The lowering of various barriers celebrated by Friedman, especially the spread of global media, makes it possible for the most deprived or oppressed to compare their fate with that of the free and well-off. These dispossessed then ask for help from others with common resentments, ethnic origin, or religious faith. Insofar as globalization enriches some and uproots many, those who are both poor and uprooted may seek revenge and self-esteem in terrorism.

GLOBALIZATION AND TERROR

Terrorism is the poisoned fruit of several forces. It can be the weapon of the weak in a classic conflict among states or within a state, as in Kashmir or the Palestinian territories. But it can also be seen as a product of globalization. Transnational terrorism is made possible by the vast array of communication tools. Islamic terrorism, for example, is not only based on support for

the Palestinian struggle and opposition to an invasive American presence. It is also fueled by a resistance to "unjust" economic globalization and to a Western culture deemed threatening to local religions and cultures.

If globalization often facilitates terrorist violence, the fight against this war without borders is potentially disastrous for both economic development and globalization. Antiterrorist measures restrict mobility and financial flows, while new terrorist attacks could lead the way for an antiglobalist reaction comparable to the chauvinistic paroxysms of the 1930s. Global terrorism is not the simple extension of war among states to nonstates. It is the subversion of traditional ways of war because it does not care about the sovereignty of either its enemies or the allies who shelter them. It provokes its victims to take measures that, in the name of legitimate defense, violate knowingly the sovereignty of those states accused of encouraging terror. (After all, it was not the Taliban's infamous domestic violations of human rights that led the United States into Afghanistan; it was the Taliban's support of Osama bin Laden.)

But all those trespasses against the sacred principles of sovereignty do not constitute progress toward global society, which has yet to agree on a common definition of terrorism or on a common policy against it. Indeed, the beneficiaries of the antiterrorist "war" have been the illiberal, poorer states that have lost so much of their sovereignty of late. Now the crackdown on terror allows them to tighten their controls on their own people, products, and money. They can give themselves new reasons to violate individual rights in the name of common defense against insecurity -- and thus stop the slow, hesitant march toward international criminal justice.

Another main beneficiary will be the United States, the only actor capable of carrying the war against terrorism into all corners of the world. Despite its power, however, America cannot fully protect itself against future terrorist acts, nor can it fully overcome its ambivalence toward forms of interstate cooperation that might restrict U.S. freedom of action. Thus terrorism is a global phenomenon that ultimately reinforces the enemy -- the state -- at the same time as it tries to destroy it. The states that are its targets have no interest in applying the laws of war to their fight against terrorists; they have every interest in treating terrorists as outlaws and pariahs. The champions of globalization have sometimes glimpsed the "jungle" aspects of economic globalization, but few observers foresaw similar aspects in global terrorist and antiterrorist violence.

Finally, the unique position of the United States raises a serious question over the future of world affairs. In the realm of interstate problems, American behavior will determine whether the nonsuperpowers and weak states will continue to look at the United States as a friendly power (or at least a tolerable hegemon), or whether they are provoked by Washington's hubris into coalescing against American preponderance. America may be a hegemon, but combining rhetorical overkill and ill-defined designs is full of risks. Washington has yet to understand that nothing is more dangerous for a "hyperpower" than the temptation of unilateralism. It may well believe that the constraints of international agreements and organizations are not necessary, since U.S. values and power are all that is needed for world order. But in reality, those same international constraints provide far better opportunities for leadership than arrogant demonstrations of contempt for others' views, and they offer useful ways of restraining unilateralist behavior in other states. A hegemon concerned with prolonging its rule should be especially interested in using internationalist methods and institutions, for the gain in influence far exceeds the loss in freedom of action.

In the realm of global society, much will depend on whether the United States will overcome its frequent indifference to the costs that globalization imposes on poorer countries. For now, Washington is too reluctant to make resources available for economic development, and it remains hostile to agencies that monitor and regulate the global market. All too often, the right-leaning tendencies of the American political system push U.S. diplomacy toward an excessive reliance on America's greatest asset -- military strength -- as well as an excessive reliance on market capitalism and a "sovereignism" that offends and alienates. That the mighty United States is so afraid of the world's imposing its "inferior" values on Americans is often a source of ridicule and indignation abroad.

ODD MAN OUT

For all these tensions, it is still possible that the American war on terrorism will be contained by prudence, and that other governments will give priority to the many internal problems created by interstate rivalries and the flaws of globalization. But the world risks being squeezed between a new Scylla and Charybdis. The Charybdis is universal intervention, unilaterally decided by American leaders who are convinced that they have found a global mission provided by a colossal threat. Presentable as an epic contest between good and evil, this struggle offers the best way of rallying the population and overcoming domestic divisions. The Scylla is resignation to universal chaos in the form of new attacks by future bin Ladens, fresh humanitarian disasters, or regional wars that risk escalation. Only through wise judgment can the path between them be charted.

We can analyze the present, but we cannot predict the future. We live in a world where a society of uneven and often virtual states overlaps with a global society burdened by weak public institutions and underdeveloped civil society. A single power dominates, but its economy could become unmanageable or disrupted by future terrorist attacks. Thus to predict the future confidently would be highly incautious or naive. To be sure, the world has survived many crises, but it has done so at a very high price, even in times when WMD were not available.

Precisely because the future is neither decipherable nor determined, students of international relations face two missions. They must try to understand what goes on by taking an inventory of current goods and disentangling the threads of present networks. But the fear of confusing the empirical with the normative should not prevent them from writing as political philosophers at a time when many philosophers are extending their conceptions of just society to international relations. How can one make the global house more livable? The answer presupposes a political philosophy that would be both just and acceptable even to those whose values have other foundations. As the late philosopher Judith Shklar did, we can take as a point of departure and as a guiding thread the fate of the victims of violence, oppression, and misery; as a goal, we should seek material and moral emancipation. While taking into account the formidable constraints of the world as it is, it is possible to loosen them.

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